

THE MANIFESTO

DECEMBER, 1896.

A VISIT TO THE **SHAKERS**

of EAST CANTERBURY, N. H.

BY

LLOYD H. CHANDLER, U. S. N

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ONLY a few remain who can recall the marvelous enthusiasm which attended Jenny Lind's first appearance in America, in the old Castle Garden, in 1830. When she arrived from England 50,000 people were at the dock to greet her. That night 30,000 people serenaded her in front of her hotel. Seats for her concert sold at fabulous prices. On the night of her first American concert over 5000 people had gathered in the Battery before Castle Garden by six o'clock, although the concert did not begin until eight. When the doors were opened the crush was terrible, and within fifteen minutes every available inch of room, other than the reserved seats, was occupied, and 10,000 people were outside unable to get in. Then every rowboat, sailboat and steamer which could be pressed into service was engaged to lay in the water by the old Garden Hall crowded with people who could only hear the strains of Jenny's voice as it floated through the opened windows. The whole scene has now been repictured by Hon. A. Onkey Hall, ex-Mayor of New York City, and he gives a wonderfully graphic recital of the event in the November *Ladies' Home Journal*. The actual scene of Jenny Lind singing her first song to her wonderful audience of thousands is shown in a picture copied by De Thulstrup from a photograph made at the time.

THE OUTLOOK for October is a beautifully illustrated Magazine. The leading features of this number are—Princeton's 105th Anniversary. By Henry Von Dyke, with nine illustrations. The Boys' Republic. By Washington Gladden with twelve illustrations. A Poet's Workshop. By E. T. Zueblin, with five illustrations. The Founder of the Y. M. C. A. By Lord Kinnaid with nine illustrations. Published by the Outlook Co. 13 Astor Place, New York City, N. Y.

Yale university is the subject of an interesting article in the November number of FRANK LESLIE'S POPULAR MONTHLY. It is written by one of the senior students, George Henry Nettleton, and is profusely illustrated with views and portraits. It is the first of a series of papers on "American Universities and Colleges," to appear in successive issues of this magazine. Another attractive and well illustrated article in this number is "The Stage Debutante," by Arthur Hornblow, giving portraits of many of the younger actresses. Then there is a description of Madagascar and the Malagasy, by Mary Titcomb; an article on Mrs. Robert E. Lee's life in Richmond during the war, by Sally Nelson Robins; a paper on "Egg-hunting on the South Farallon," by C. H. Thompson; the continuation of Edith Sessions Tupper's stirring serial, "Father John;" a graphic account of the "Twin Cities," Minneapolis and St. Paul, by Charles Thomas Logan; an article on the Gold Standard, by

Henry Cabot Lodge; short stories and poems by John Gilmer Speed, Captain Jack Crawford, Lurana W. Sheldon, Ella Higginson, Louis Pendleton and Clifford Howard; the Department for Boys and Girls, with contributions by F. A. Ober and Horatio Alger, Jr., etc. The quality and quantity of the illustrations in this number are particularly noticeable.—Frank Leslie's Publishing House, New York.

THE ERRORS OF EVOLUTION by Robert Paterson of San Francisco. The errors of evolution like the mistakes of Moses, will be studied with deep interest. Moses, the wonderful Jewish Prophet, still remains the same wonderful man while his mistakes grow less and less as time moves on, and the errors of evolution will, no doubt, rise and fall in the minds of men as the Creative work is understood or misunderstood.

The work before us is divided into four parts and published in four books. Part first is on "Scientific Star Building." Part second on "Geological Evolution." Part third on "The Origin of Life." Part fourth on "Darwinism."

A careful perusal of these very interesting subjects, may afford a fund of information that would be difficult to obtain from any other source. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, has an article on The Organ of Human Nature, by Jessie A. Fowler. This is liberally illustrated and the Photo of special interest is that of Dr. Francis Joseph Gall, the Founder of Phrenology.

Mrs. Trella Foltz Toland. A personal Examination by Prof. Sizer. Phrenotypes accompanied by several illustrations. Child Culture by Prof. Sizer. This presents a most interesting chapter of the little folks, and one in which there will be a general interest. Science of Health. For this department, M. L. Holbrook M. D. has written a very interesting and instructive chapter. The Foot and its treatment needs careful study. Other subjects of interest may be found in this same number. Fowler & Wells Co. 27 East St. New York City, N. Y.

SUNDAY SCHOOL TIMES for Nov. 7th, has an excellent article on "Who should Preach?" and concludes with this very liberal remark. "Every one of us has a mission to be a preacher. If all of us were preaching as we have opportunity, how greatly the power of the church would be increased, and how much of good might come to the needy." John D. Wattles & Co. Publishers. Philadelphia, Pa.

THE PULPIT for October. Our Enemies Themselves being Judges, by Bishop Fowler, of the M. E. Church, Buffalo, N. Y. In Essentials Unity; in Non-essentials Liberty, by Rev. W. H. Roberts, Presbyterian. The Grand Army in Prophetic Vision, by Rev. G. C. Lormer. The Peace of God, by Rev. Calvin Goodard of Reading, Pa. Published by G. Holm-pfel, Fredericksburg, Pa.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

DECEMBER, 1896.

No. 12.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE COMING NEW YEAR.

By Earnest Pick.

ANOTHER new year! and another! and another! How many new years we have experienced, each one of them new; rather strange that all together they should make us old, each one making us older in spite of it being new.

But "getting older" is of no great consequence, even if we lived the age of Methusala. Are we "growing better" is another far more important consideration.

If we cut the trunk of a tree in two, crosswise, we find a number of concentric rings indicating the age of the tree. Each year's added growth is thus plainly indicated. At the same time the sap of the tree rising between the bark and the wood proper, bursts and breaks the bark, thus making room for a further growth, the old bark being thrown off by a gradual peeling process. A valuable lesson is contained in this process of nature.

Reviewing the old year in this correspondence we may aptly ask ourselves; How much new growth have we to show for the last year? How much good is there newly added within the circumference of our last year's increase? And again, how much of the old bark that enclosed our former growth, are we about to break and throw off, to give room for further expansion? For move on, we must, or retrograde; there is no stand-still; grow we must, or sure decay will follow.

Paul says;—"When I was a child, I spake as a child, I thought as a child, but when I became a man, I put away childish things. For now we see

through a glass darkly, but then face to face, now I know in part, but when that which is perfect is come, then that which is in part shall be done away."

This is the outline of the growth and progress of a true Christian. The sincere seeker of Christ will determine and set out anew to put aside all temporal obstructions. If we wish to be true servants of God, we can not make any reserves, which would hinder us from our final redemption. Though we may feel on that phase of our travel, as stepping down from the solid earth into the bottomless darkness, and may feel completely helpless and alone, we need just then stretch out our hand and grasp the right arm of Him who promised ever to hold and guide us. If these promises are as true to-day, and I doubt not, as they were nineteen hundred years ago, there is no reason for looking backward to a Savior of the past, who has left us his memory alone to adore and to be petitioned unto, but he must be living among mankind to-day, his spirit diffused among all his true disciples, and what is more, his saving power accessible to each one desirous to give up all in order to follow Him. His very presence ought to be felt to-day as of yore, and we ought to be able to touch the hem of his garment and feel the touch of his healing hand whenever we desire, in boundless faith, to be freed from the bondage of sin and disease. "Who forgiveth all thine iniquities, who healeth all thy diseases."—Ps. ciii., 3. And so it seems to be when viewed from another point. Continually we see and hear his name and his spirit abused and persecuted for his very righteousness. Forever we see him betrayed and sold for more or less silver-pieces, and continually we witness him crucified amidst a thieving and a murderous spirit of the deluded human race. But forever and ever we see him rise above all this in immortality, pointing the penitent mortal up to heaven his place of birth and final destiny. In godlike patience and long-suffering he is forever leading mankind by slow degrees of inner enfoldment to the realm of his salvation.

Ever present to-day as he was centuries ago, ever powerful, ever ready and willing to forgive, to heal, to save each and every one willing to forsake the evil ways of fallen nature.

This living Savior is among us to-day, and here, as I faithfully believe; trusting in his power to save, all who sincerely seek, and when found, follow him without reserve, I go on to victory.

Mt. Lebanon, N. Y.

MEN and women fail to reach the highest and best gifts for humanity, because their selfish individuality claims not only recognition, but supreme adulation.

M. J. A.

WHAT is becoming, is honest, and whatever is honest must always be becoming.—*Cicero.*

CHRISTMAS POEM.

By Isabella Russell.

WHAT means this strong and mighty host,
Of prophets, martyrs, bards and seers?
Who've left their battlements on high
To dwell amid Earth's darkened spheres:
Whose clarion notes of peace and joy
Resound thro'out Earth's vast domain;
The blessed promise is fulfilled,
Christ in his glory comes again!
He comes, as in the olden time
To meet our wants, our human needs,
Comes, disregarding priestly rule,
Ignoring useless man-made creeds,
And in the spirit, and the power,
Of consecrated Mother-love,
Earth's erring children kindly leads
To higher, purer joys above.
The selfish plane of hoarded wealth,
With all that follows in its train,
True honor, virtue, manhood lost,
Sure tell-tales of ill-gotten gain;
The cry of poverty and woe,
Has reached at last the Mother-heart
And Christ has come to rule and reign,
Where woman wills, and acts her part,
In consecrated deeds of love,
In faithful service freely given,
Foreshadowing Christ's kingdom here
On Earth, as it is found in Heaven.
No more a slave to any power,
That bids her yield to man's control
The gifts and talents God has given
To bless and beautify the soul.
In her own right she stands endowed
With power and wisdom from on high,
All ready at the Master's call
To answer truly "Here am I,"
To dare, to do, for thee and thine,
To minister to those in need,
And in thy honored, sacred name,
The naked clothe, the hungry feed.

O waft ye winds to distant isles,
 The glad triumphant song of peace
 Which ushers in the newborn day,
 When love shall rule and discord cease.
 O spread the tidings far and near,
 Christ in his glory comes again!
 Let every living thing rejoice,
 Let all the people say, Amen.
Enfield, N. H.

*Notes Referring to the Early History of the
 Shakers in the United States.*

No. 5.

NOTHING could exceed her love for Mother Ann and the Elders, and for the upbuilding of the gospel which they came to establish in America. In the time of trouble she stood on the side of right, and her zeal and courage never abated.

When those who were false-hearted turned away, and attempted to deprive them of the consecrated property, Jemima would speak encouragingly to the young people, and to those who were weak in the faith, and tell them that better times were before them.

"Never fear," she would say, "I know that the foundation is sure, and I know that God who has sustained the Believers through all their sufferings and toil will never suffer the gospel work to go down."

There was no name so dear to her as the name of Mother Ann. She would often relate the scenes of suffering Mother was called to endure; her seasons of sorrow, and scenes of joy, her words of instruction and admonition, and encouragement to her children, till it seemed that her soul overflowed with a heavenly love.

Many times while speaking of these things her soul would be carried beyond earthly scenes, and she would seem to be exploring the heavenly world where Mother dwelt. No one present who had any degree of love to the way and work of God, could avoid feeling a measure of the same spirit with which she was inspired.

When preparations were being made to build the Square House, she said, "I came to the spot selected for the purpose in company with Sister Hannah Willard, the daughter of Isaac. It was then a dense forest, and I gathered boxberries on the spot where the house now stands. I saw the trees that were marked to designate the place, and I felt inwardly impressed at the time. It was unlike anything I had ever felt before that time."

"Such peace and quietness pervaded the wilderness that I was perfectly

charmed. I had but little thought of the great work which was to take place, but when Mother Ann and the Elders came here to take up their abode, I then thought of my early impressions."

The writer of these notes, was with her on the evening that her life closed. "Never did I witness a scene like this. Her soul was spent in prayer and supplication, not wholly for herself, but for others. She prayed for the whole household of faith, and then prayed for all mankind. She then fell into a sleep from which there is no waking."

The End.

FROM DEATH TO LIFE.

By Frederic McKechnie.

THE year is dying; the harvest is done;
The corn field, reaped, stands grey in the sun,
And the swallows are gathering, one by one.
A low wind stirs, but its breath is chill,
It blows o'er the brow of the bleak, east hill,
Where the moon is rising so ghostly—still!
"O, what Presence is this?" I cried in my dread,
A Voice in the wind, blew, "Summer is fled,
And I, Death, Winter, am here in her stead;
And the grass of the field shall fade away;
And the flower shall perish in cold decay;
And songsters cease, from the iron day.
My seal shall be set on each running river,
And man shall cower, and beasts shall shiver,
And the kingdom and power shall be mine forever."
And I heard the Voice, but I made reply,
"That which liveth can never die;
Thou shalt not triumph utterly
The river that flowed, shall flow again,
Heaven shall send its gentle rain,
And the grass and the flowers re-clothe the plain.
Though the spell thou weavest be fast and strong,
And quench in silence, the sound of song,
It is not for long,—it is not for long.
For Summer comes, and the slumbering earth
Shall wake again into joyous birth,
And the wide world ring with the voice of mirth.
And yet again, there shall come a day,
When thou, O Death, shalt be done away,
And Life be ours, for aye and for aye."

Mt. Lebanon, N. Y.

ANN LEE.

TO a company that visited Mother Ann and the Elders, she said, "You should let your light shine, that others by seeing your good works may be led to glorify your Father in Heaven."

This was a lesson in religious discipline, and Mother Ann was anxious to have those who came to see her, learn something that was profitable. The words were the same that had been used by Jesus more than a thousand years before her time, and for aught we know, may have been used a thousand years before the days of Jesus.

That they were eminently appropriate to be spoken before a company who had asked the fellowship of the church, may be readily admitted. Mother Ann did not assume to teach a new, exclusive doctrine. The spirit of God gave her power as a witness to stand upright, and she brought out, anew, the revelation of the Christ of God.

The foundation of the work which was to make man in harmony with Christ, had already been laid. It was denominated the power of God unto salvation. Already it had wrought so effectually for the purification of the soul that many faithful witnesses had been known among men as the sons of God.

That foundation remained sure and needed no human agency to attempt the rebuilding. It was at the hands of its own brethren, however, that it suffered the greatest neglect. Other foundations were built so near that the hay, wood and stubble of the Nicolaitans, the Jezebelites and those of the synagogue of Satan obscured the cross and the testimony of eternal life. The counterfeit has borne the name of the true life, the same as the church of Pergamos bore the name of Christ while it occupied the seat of Satan.

Mother Ann arose in the light of the revelation of God and through the ministration of Christ, taught her followers to build on the true foundation; to keep the heart pure and to deny themselves of all ungodliness and every worldly lust. She urged that they should make themselves so acquainted with the gospel testimony that they could give a reason for the hope that dwelt within them. That they were to be made anew and become the children of the regeneration.

This testimony enkindled a fierce opposition and the Believers suffered much abuse at the hands of their enemies. Cruel mobs surrounded their dwellings, bursting open the doors and breaking the windows; while

many individuals suffered imprisonment and much injury to their persons and property.

All this transpired in a Christian country and against those who were zealously advocating the gospel of our Lord, Jesus Christ. The Believers were accused of breaking up families and destroying the domestic peace.. So far from doing this, they only preached Christ and him crucified and there left the order of life to be lived with the converts.

After listening to the good news as taught by Jesus, they were free to serve God or mammon.

Mother Ann taught that the work of Christ was the work of regeneration. That those who accepted it must separate themselves from a worldly life. Generation was the old Edenic story. The whole world from the days of Adam had made itself acquainted with its every shade, and was astonished when it learned that all those old things were to be done away, and that all things were to become new. A new heaven and a new earth were to be created wherein should dwell righteousness and peace.

Jesus had said, "Verily I say unto you, Ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Mother Ann taught the same doctrine and it was to her a representation of the life of Christ. In the order of generation the circle of mine and thine,—the selfish propensities dominated. Every man must care for his own little circle. In that order it is just and right that he should. Generation demands that interested care and has a right to see it faithfully regarded in the father, mother, sons and daughters.

Its law, its rule and regulations will be found in the Mosaic code. It is the inspired word of God for all who enter the order of generation and by a careful observance of these, it becomes, as said the Apostle, a school-master to lead souls to Christ.

In the Christian dispensation we find a new doctrine, a new way of life, and to those who have been faithful to follow Moses and to keep the law and the commandments, Jesus says, "Follow me! I am the resurrection and whosoever liveth and believeth in me shall never die."

Mother Ann taught; "As you enter the work of regeneration, the relations change from the old inheritance of the flesh, to the relations of Brethren and Sisters in Christ."

The evangelists have written for us several of the visits that were made to the Teacher. One disciple who had asked to be admitted as a member into the little band, had arranged in his mind to return to his

home and after attending the funeral of his aged father he would be quite free to accept the duties of a disciple, and follow Jesus.

From the beginning they had been warned not to look back after having accepted the cross, and Jesus with the authority of a divine Teacher said to him, Let the dead bury their dead: it is your duty to go and preach the kingdom of God.

Mother Ann and the Elders taught the same, and the Believers were accused of teaching their members to hate their parents and to become misanthropes. Read what Jesus taught and then go and do likewise.

Another disciple, who was of a social turn, thought it would be a nice thing to go and visit his friends and bid them a kind farewell, and then he would be ready to follow Jesus. This was another form of sustaining a union with the generative order of the world, and quite different from the work of regeneration, into which he had been called. The answer that Jesus gave was to the point, although he neither commended nor condemned the course that the young man had suggested.

"No man," said Jesus, "having put his hand to the plough, and looking back is fit for the kingdom of God." It would seem that the Teacher was anxious to impress the disciples with the great importance of serving the Lord their God with their whole soul, and making no reserves for a selfish interest. If the gospel stood above the Law in its blessings, it must also stand above the Law in its sacrifices.

When Elijah, under the direction of the spirit, passed through the field, where Elisha, the anticipated prophet, was ploughing, he cast his mantle upon Elisha and, no doubt, said to him,—Follow me. Obedient to the call Elisha left his work in the field, and ran after Elijah, as most men would, to obtain permission to do a little visiting. "Let me, I pray thee, kiss my father and my mother and then I will follow thee."

Elijah instead of granting the request, administered this well deserved rebuke. "Go back again, for what have I done to thee?"

He had placed upon Elisha the anointing oil of the Lord God and it must not be slighted.

Elisha omitted the visiting but returned to the place where he had been anointed and sacrificed to the Lord a yoke of oxen, and burned the instruments in which they had worked. He then sought Elijah and studied with him to become a prophet in Israel.

Those who accept the teachings of the Bible as the word of God, will appreciate these lessons of self-denial and of consecration as leading to something higher than the life of an animal on the generative plane of existence.

Men who assume to teach a life of holiness before God have all reason to be ashamed, as they flatter the people to read and accept the life of the sensual Corinthians, in preference to the life of Jesus Christ.

We may go back to the time when Aaron's sons were appointed to serve before the altar of the Lord. Two of them neglected their religious obligations and willfully trespassed against the Law by the offering of strange fire. For this serious offence they lost their lives. Their bodies were carried out of the camp. Moses then spoke to their father and the other sons. "Uncover not your heads, neither rend your clothes, lest ye die, and ye shall not go out from the door of the tabernacle lest ye die."

"The day cometh that shall burn as an oven and all the proud, yea and all that do wickedly, shall be stubble and the day that cometh shall burn them up; it shall leave them neither root nor branch."

The Lord's servants had no time to waste over the death of the willfully wicked. Throughout the whole history of God's work with man, a consecration has been demanded, that would be a distinguishing mark between the children of God and the children of this world.

The testimony of Mother Ann Lee is the spirit of Christ, which will burn as an oven, and of which we may speak with confidence having the assurance that it will establish every honest soul on a foundation which will insure peace and prosperity in time, and in the world to come, eternal life.

H. C. Blinn.

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest path with gems of sunlight. A smile betrays a kind heart; the pressure of the hand, an affectionate brother; a cheerful word, a friend in need; kind and courteous deportment toward all, a Christian heart. Kindliness adds a charm to beauty, and adds beauty to a homely face.

VAIN GLORY blossoms, but never brings forth fruit. Vanity makes men ridiculous; Pride, odious. Beware lest you think yourself to be something when you are nothing. The peacock can display much fine plumage, and strut about with much pomp,—beware. Before deciding on your own merits, enquire what the world in general think of you. The praise of a friend will do you no harm, and the opinion of an enemy will do you an immense amount of good. The refusal of praise or commendation, often proceeds from a desire for more.

THE MANIFESTO.

DECEMBER, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

	Thermometer.	Rain.	Snow
1896.	44	4 in.	$\frac{3}{4}$ in.
1896.	46	$3\frac{1}{4}$ "	0
Highest Temp. during this mo.	66	above 0	
Lowest	"	"	26 "
Number of rainy days	"	"	10
" " clear	"	"	9
" " cloudy	"	"	12

C. G. Reed.

Nov. 1896.

EDITOR OF THE MANIFESTO;—Time's shuttle has filled the tissue of another solar month. As we take no note of time, but by its passing, it is well that our Monthly Periodical includes a space for the several families of each Community of our Faith. Not to be found derelict in duty, I present a synopsis of such events and incidents as may be of general interest to the readers of THE MANIFESTO.

1st. The Weather. People generally, are interested Pro et Con, with regard to the weather. It is either too hot or too cold; too wet or too dry. We had rather a dry Summer; but since Autumn set in, we have had a superabundance of rain. These extremes cause some people to query whether an over-ruling Providence does, or does not control the weather.

2nd. The Crops. Potatoes have not done as well this season as they did last year. A blight struck them. Other crops, generally, have been excellent. Small fruits a failure.

Br. Benjamin Gates writing from Florida, says; "Our crops never looked better, and as it now appears, we shall have enough to sell to purchase our needful groceries, etc. We have no hired help to pay. The pine-apples at Russel's Orchard, Orlando, I saw last week. He will have 30,000 to 40,000 pine-apples this season. Last year Russel sold \$20,000 worth of pine apples and ships to other parties to set new orchards. All this off of eight and one half acres. This season he will sell \$30,000 worth of apples and plants. All the hired help he employs is three men. You see he produces from eight and one half acres more net profit than all the Societies of Shakers." It costs us in Lebanon to raise oats about sixty cents a bushel. We can buy them for twenty-five to twenty-seven cents a bushel.

3rd. School. Our school opened Oct. 25. Ada Brown and Rosette Stephens are the teachers, and they are A. No. 1. They have forty scholars under training.

4th. Election or Politics. With all the innovations adopted by the Shakers, ultimately, are we to enter the Arena of Politics and vote? Jesus said; "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." The political campaign just closed has been called an educational one. What have the people learned? The coming four years will exhibit its wisdom or its folly.

5th. Health. The present status of

physiological uprightness is quite apparent. Except transient influenzas there is nothing to indicate debility of body or mind, except old age!

6th Hands and Hearts. So far as hands are considered, there are no idle ones among us. Every individual is giving his or her time and strength in devotion to daily duty in the field of manual labor. Hearts! who can fathom their depths? It is safe to say there are many faithful souls, striving to sustain the cause of truth and righteousness. If there are those who are otherwise inclined, surely they will meet their just recompense and reap the harvest they sow.

Calvin G. Reed.

North Family.

Nov. 1896.

BELoved ELDER HENRY;—I feel it a pleasure, bordering on duty, to express, in brief, our feelings of gratitude, so far as I can convey them on paper, for your unabated interest and labor in sustaining our monthly, THE MANIFESTO. Small, though it is, yet with your other arduous duties, the tax must be heavy upon hand and brain,—it can not be otherwise. At this time, when nearing Thanksgiving day, we think it a fitting season to remember in love and sympathy the Editorial department. Next, to extend through its columns, greetings of love and blessing, hope and joy, strength and courage to every Brother and Sister contributor or non-contributor from Maine to Kentucky. To each Zion-bound traveler we hold out the signal of "good cheer." The old ship with her trusty few has weathered the storms for over a century, and is still beating against the tide of innovations that would, if allowed, swamp her and thus bring destruction and ruin upon the whole crew. The old Captain and comrades know every reef, every danger that besets their course, and when urged upon to change it is their duty to give an alarm and it should be given with no uncertain sound, irrespective of place, position or

personalities, lest disaster follow in their wake. We have known of a time when naught but the hand of the Lord intervened to save; Aye, times without number. When in the channel of communication with his agents we place ourselves in a position to be saved, but, let our bark drift into unknown seas then we break the connecting links and we have no promise of security. We have undergone radical changes in the past for the betterment of Society, but never once have we changed our course—our principles. We still hold ourselves ready to meet the incoming tide of moral and spiritual reform which will be sure to hasten our progress toward the goal of destination and triumph, and we throw out our colors—our thoughts to the winds of heaven that we may catch the spiritual breezes and be wafted safely into the harbor of peace and salvation. And more than all, that others outside of our domain may see and feel the power existing within, which calms the troubled waters of discontent and strife, and bids all the tempestuous elements in the human heart to cease forever by the sweet persuasive voice of, "Peace be still!"

In the sombre days of Thanksgiving time we are made glad by the thought that not an arrow has been sent, nor an ax uplifted, nor a hook inserted to take life with the idea of giving life, realizing that even the pots in the kitchen should be like bowls before the altar—holiness unto the Lord.

In the joyous Christmas-tide when the Christ comes to us in his—in her—simple mien, teaching us the all important lessons of the hour—lessons which need to be reiterated in order to be thoroughly understood and retained, we come into greater light, as we receive this Christ anointing through the Divine unction of the Holy Spirit, manifested in his Order upon earth. This new revelation teaches that God is dual, Father and Mother; that Christ is dual, Bridegroom and Bride. This is God's plan and we can not change it if we would. The serpentine nature

wiggles and squirms and tries to invent "some other wa," but all to no purpose. Beware then, that we "crucify not the Son of God afresh and put Him to open shame," nor the Daughter of God who is sent to redeem man from his lusts, and stands to-day like Bartholdi's statue of liberty, pointing upward to heaven, and who is here to preserve chastity, and who will cleanse and purify all those who will come unto her. In this bond we are united; it is the sign by which the true Believer is known; it is the bond of our union, and we must keep it unbroken.

Trusting that you will continue to share in heaven's richest blessings bounded only by your capacity to enjoy; I am through Christ, your gospel Sister,

ANNA WHITE.

Shakers, N. Y.

North Family.

Nov. 1896.

ONE more stroke of the annual time-piece, and, to use an electrical phrase, the circuit will be closed with the record of the past year. Its anticipations and disappointments, in our material life we are glad to let go where they will take their place with the mouldering volumes of the receding years. The future is before us; but only in the present moment we live,

To the student who pursues the religious and political writers of the day with a desire to come into rapport with living and moving thought, must notice that there is an anticipation of something beyond the ordinary: that the hour of destiny has struck, and the old must pass away, that the new may have room for development. We trust it will not be in the whirlwind or the tempest, but in the still, small voice which is the only medium through which can come the highest manifestation of divine truth.

We are enjoying a delightful autumn which is giving farmers an opportunity to perform the duties necessary to closing the agricultural campaign of the year.

The "Hints to Writers and Speakers" in the Nov. MANIFESTO is acceptable, and we will boil down our subject; and when we have finished, be sure and stop.

Hamilton DeGraw.

East Canterbury, N. H.

Nov. 1896.

AMONG the pleasant things to note is the presence of Elder Calvin Reed of Mt. Lebanon, N. Y. Having spent a few days in the Society at Enfield, N. H., he has called to see his gospel friends in Canterbury.

We learn that 1160 bushels of apples have been prepared for the kiln. This affords about 200 bushels of dried apples.

Our school is in session and twenty-seven pupils are present.

Henry C. Blinn.

Pleasant Hill, Ky.

Nov. 1896.

PROVIDENCE has dealt graciously with us the past season. Since early May until October we have had a bountiful supply of fruits and vegetables. Strawberries, cherries and peaches have been very plentiful and a daily supply of peaches from the first of June till the first of Oct. Apples have been a limited crop.

The beautiful green grass is now supplemented by the various tints of the autumnal leaves which the eye is not tired of seeing.

The potato crop, both sweet and northern has been of the best quality. The roofs of several of our dwellings have been painted and beside the preservation of the buildings it adds very much to the beauty of our gospel home.

N. L. Rupe.

Sabbathday Lake, Me.

Nov. 1896.

NOVEMBER is here with its rains and winds. Already the trees are stripped of their leaves, showing to the careful observer that they are preparing for the oncoming winter.

While we look over the past preparatory for our annual Thanksgiving we will thank God for the dear ones in our own loved home circle. Dear aged fathers and mothers who have toiled through the heat of the day! Faithful middle aged ones who now are bearing the burdens of life, and loving youth and children that our homes are blest with to-day. All these make up the hundred-fold relation that is promised as the heritage of God's people.

We find none to spare, yet Br. Samuel Kendrick and Sr. Lydia Mariner are both sick and nearly helpless and we can not expect their tarry with us will be much longer. They have every care from loving Sisters and Brothers and they well deserve it.

Sr. Aurelia Mace has recently returned from a visit to Alfred where she stayed a week. We hear that all were blessed by her visit and she in return, received blessing. We forcibly realized our loss while she was absent. On her return, Elder Henry Green accompanied her to our home for a visit. He tarried but a few days, then returned to his people, leaving with us his good and pure influence.

The heating apparatus at our Greenhouse is undergoing repairs. We are having a hot water heater of home manufacture put in and hope it will prove satisfactory.

Ada S. Cummings.

Enfield, N. H.

Nov. 1896.

"God loves the cheerful giver." In taking a retrospective view of the years which reveal advancement of the various causes that have benefited mankind, we readily see that it has been the generous givers who have endowed humanity, transformed the wilderness of antiquated dogmas and human selfishness, into realms of practical good sense and human rights. And should not the people of God rank first as generous Saviors? thoughtful and kind in their dealing both in the human

and animal kingdom. Through the scarcity of apples this season, we have become the recipients of kindred generosity. Our kindred at Mt. Lebanon, and East Canterbury, donated forty-five barrels of extra fine apples. Language with fine embellished sentiment could express our grateful feeling for the gift, but true gratitude is more than mere sentiment, as religion is more than an aeolian harp-sound that thrills only the heart of man.

Not less than twenty barrels of pickles and one ton of beet seed have been sent to market.

Another silo of sixty tons capacity has recently been added to our cow barn; and with the large lot of ensilage, one thousand and fifty bushels of turnips have been housed as food for the cows.

By request, on the evening of Oct. 25th a company of eight attended service at East Lebanon. A quartette of Sisters rendered several of Zion's inspiring songs.

So we would by union of spirit and sentiment, blend with the laws of God, so grandly revealed in the four seasons. In the green of Spring, new life, in the beauty of Summer, the harmony of right living, in the gold of Autumn, the fruits of good industry, and in the white of Winter, emblems of Christ's purity; features of the soul enrapport with God's commandments.

George H. Baxter.

*In remembrance of Sister Kute Rankin,
who passed away Oct. 11, 1896.*

By Anna Goepper.

AFTER being afflicted for two years, she has passed to the higher sphere of being, completing a sojourn on earth of seventy-eight years. She has borne her burden of suffering with the cheerfulness characteristic of her bright and hopeful spirit; ever patient and more solicitous for the happiness and comfort of others than for herself.

While loving hands anxiously sought to make reposeful the conditions of transition, she looked up, with a smile on her

face never again unclosing her lips in speech.

Our Sister was born in Liverpool, Eng. and has been a devoted, quiet, peaceable Sister for many years. I have known her from my childhood and feel perfectly justified in saying she was a brilliant star, an example of patience, a thorough Christian, and an accomplished scholar. It was entertaining to me as a child, to hear her repeat poem after poem, and long lectures from memory. Indeed, she was an extraordinary individual.

I felt that I would really be out of my line of duty to refuse to contribute a few words of love to one possessing such a beautiful spirit. "Give her of the fruit of her hands, and let her own works praise her in the gates."

"Rest in immortal realms above,
Must be forever more as here;
'Tis but the Ministry of Love,
In this and every sphere;
The only rest from care and strife
Is Love's sweet harmony with life."
Union Village, O.

Sanitary.

ONIONS AS A NERVINE.

ONIONS are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, kidney and liver complaints.

Eaten every other day they soon have a clearing and whitening effect upon the complexion.—*N. Y. Med. Times.*

The above is opportune. Many a reader will lovingly whisper thanks to the New York Medical Times for placing before him so delectable a dish, with the assurance that it will not only act as a panacea for our long catalogue of ills, but will also rejuvenate the system and beautify the

complexion. Indeed, whether boiled, baked, fried, roasted or even raw, onions must be the veritable "Elixir of Life."

This will please our good brother John Bradford, who has raised hundreds of bushels of onions this season and obtained a premium for them at the Vermont State Fair.

H. C. Blinn.

WHY IS IT

Father Ryan.

SOME find work where some find rest,
And so the weary world goes on.
I sometimes wonder which is best.
The answer comes when life is gone.

SOME eyes sleep when some eyes wake,
And so the dreary hours go.
Some hearts beat where others break.
I often wonder why 'tis so.

SOME will faint where some will fight;
Some love the tent and some the field.
I often wonder who are right—
The ones who strive or those who yield.

SOME hands fold where other hands
Are lifted bravely in the strife,
And so through ages and through lands
Move on the two extremes of life.

SOME feet halt where some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek when others shun the fray.

SOME swords rust where others clash;
Some fall back where some move on;
Some flags furl where others flash
Until the battle has been won.

SOME sleep on while others keep
The vigils of the true and brave.
They will not rest till roses creep
Around their name above a grave.

Beatha.

Kate Rankin, at Union Village, O.
Oct. 11, 1896. Age 78 years.

INDEX.

	Page.		Page.
A		H	
Autobiography, C. D. Hampton 9, 41, 57		Home, Notes About 17, 36, 51, 67, 83, 99,	
73, 89, 105		115, 132, 148, 164, 178, 194	
Ages, Christ of the - - - - -	45	Haskill, C. P.—Letter - - -	87
Altkin, Fred - - - - -	144	Home, A few days from - - -	117
Acrostic, An - - - - -	168	I	
Ann Lee, - - - - -	190	Influence - - - - -	146
B		J	
Baptism - - - - -	11	Jesus - - - - -	81
Basting, Louis—Letter - - -	117	L	
Brown, G. A.— " - - - - -	133	Loyalty - - - - -	7
C		Leap, Look before you - - -	33
Civilization, What constitutes -	61	Love, Tribute of—E. Offord -	151
Ceasing, Pray without - - - -	107	Light, Life in the - - - - -	159
Christ, The Church of - - - - -	128	Lilies, Day - - - - -	161
Character, Thoughts on - - - -	142	Light, Let there be - - - - -	174
Coming, Our Mother is - - - -	158	Love, A tribute of—W. Dunn -	176
D		Life, What is true - - - - -	177
Duty - - - - -	7	Life, From Death to - - - - -	189
Days, Youthful - - - - -	28	M	
Dispensation, Angels of the New -	107	Memory, To the—R. Blake - -	38
E		Meditations, - - - - -	46
Emancipation, The - - - - -	155	Memorium, In—C. Van Houten	55
Emery, Simon,—Letter . - - - -	198	Memory, In—J. B. Vance 71, 87, 93,	103
F		Memory, In—David Ray - - -	103
Father, Smiles of the - - - - -	3	Maokie, Isabel—Letter - - -	143
Faith, Belief v. s. Intelligent -	76	Mugletonians, The - - - - -	162
G		N	
Gethsemane - - - - -	14	Night, A watch in the - - -	72
		Nobility - - - - -	184

	Page.		Page.
O		U	
Orcutt, Daniel—Letter	39	Unselfish	28
Osgoodites, Among the	52		
P		V	
Powers, C. R.—Letter	44	Vance, J. B.—Letter	31
Prayer, New Year's	"	Vance, J. B.	64
Patience	47		
Pickpockets	56	W	
Purity	136	Words, The power of	10
Peace, Rest in	156	Words, Kind	39, 104
Powers, Untried	172	Wright, Remarks of Mother Lucy	65, 113, 169
Promises	173	Way, Whichever	120
Poem, Christmas	187	Whittaker, Father James	181
		Writers and Speakers, Hints to	184
R			
Relations, Natural and Spiritual	25	X	
Repose, Christian	32	Year, The Coming New	185
Repentance, Ninevah brought to	55		
Reynolds, M. L.—Letter	70	Z	
Real, Idealize the	131	Zion	92
Remembrance,—Kate Rankin	197		
		MUSIC	
S		Songs of Cheer	15
Society, Social Improvement	4		
Strikes	39	DEATHS	
Saviors	49	Blake, Rhoda	23
Sanitary	53, 72, 88, 104, 119, 135, 152, 167, 183	Brooks, Lucinda	72
Shakers, History of	79, 121, 137, 153, 188	Dillon, Judith	152
Shakerism, The Christ Ideal in	95, 108, 124	Dunn, William	168
Stewart, Ezra J.—Letter	97	Evington, Ann E.	152
Silent, When to keep	141	Freeborn, Johanna E.	88
Shaker, Why am I a	170	Jones, Mary Jane	72
		Landers, Lydia	39
T		Manluff, Mary	120
Testimony,—I. Russell	29	Newton, Ezra	104
Tenderness	48	Offord, Emily	152
Thoughts, Secret	54	Pomeroy, Bishop	56
Trust	55	Ray, David	88
Tribute	91	Rushmore, Henry	120
Tribute	135	Rankin, Kate	196
Truth	136	Tyson, Malinda	136
Thoughts	139	Van Houten, Catherine	56
Temper, Good	168	Vance, John B.	72

age.

28

31

64

10

104

113,

120

181

184

185

92

15

23

72

152

168

152

88

72

39

120

104

152

56

88

120

196

136

56

72

O
v
V
R
v
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V
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Books & Papers.

As we failed to receive the forecasts for October, we are at a sad loss to determine what had better be done. To be without **WORD AND WORKS** is quite like being without Faith and Works. Men may live, partially, without either, but we should advise them to get **WORD AND WORKS**, so soon as they can, and lay a good foundation upon which to build a system of Faith and Works. **WORD AND WORKS** PUB. CO., 2201 Locust St., St. Louis, Mo.

THE JOURNAL OF HYGIENIC THERAPY and Anti-Vaccination, for Sept. Oct. and Nov. in one Magazine contains the Proceedings of the Indiana State Centennial Phenological Convention, that was held at Kokomo, Ind. Aug. 22, 24, 1900. All will want to read Prof. Schellhous' Letter, as he writes in the interest of "peace on earth." And then they will not fail to read the Address of Prof. B. F. Pratt, which is full of good things for the benefit of humanity and for the glory of God. This Magazine of three numbers is quite liberally illustrated, and contains a harvest of precious treasures, from the pens of both men and women who know whereof they speak. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

Madeline Yale Wynne, the author of the remarkable story "The Little Room" in *Harper's Magazine*, which was so popular a year or so ago, writes a pleasing short story for the November SYMPOSIUM. "A Glance without Words" in the same magazine, is a literary vignette that is handled with considerable art.

"CEDAR BOUGHS." Under the above title a book of poems has been issued by the Mount Lebanon Shakers. It is the first volume of the kind ever published by the community and it reveals to the literary world, what it may not have known before, that there is much poetical genius in and about the Lebanon hills. Many of the poems are "works of art," or rather shall we say the inspiration of true poetical genius, and "MOUNT LEBANON CEDAR BOUGHS" will, we believe, take a high rank among the poems of recent years. The publishers are the Peter Paul Book Co. of Buffalo. Price of book \$1.00. From "The Chatham Courier." Nov. 1895.

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